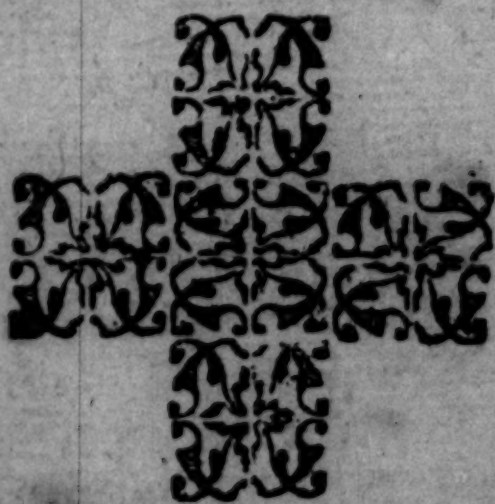

SAINT
AVSTINS
CARE

FOR THE DEAD,
OR

HIS BOVKE INTIT'LED

De cura pro mortuis, translated for
the vse of those who ether haue
not his volumes, or haue
not knowlige in the
Latin tongue.



Printed & published, M. DC. XXXVI.

SAINT

WYSTINS

CARE

FOR THE DEAD

OF

HIS BOOK IN THE

THESE VOLUMES, OR PARTS
NOT KNOWN TO THE
JACKSONIAN

THE
JACKSONIAN

THE
JACKSONIAN

Printed & published, M.D.C. XXXI



THE TRANSLATORS INTENT.



He motiue of my translation is partly to delite the Rieder with the Curioſitie o^r the diſcourſe, & partly to acquainte him with the notorius difference which in it appieres berwixt the doctrine, ſpirit, & ſtyle o^r thoſe Primitiue ages (in part of which Saint *Auſtin* flouriſhed) & the doctrine, ſpirit, & ſtyle o^r the pretenſiue Reformers of our preſent tymes, concerning ſome points of Religion in controuerſie berwixt them, & vs Roman Catholiques, which the tenor o^r the Tractate will particularly declare, & ſpecifie, eſpecially touching Purgatorie, & prayer to Saints; which place of Purgatorie, Saint *Auſtines* doctrines (professedly aſſerting in ſeuerall parts o^r this his brieſe *elucubration*, prayer for Soules departed in ſtate of ſaluation) ſo neceſſarily ſuppoſes, that I muſt occaſi-

1 Cor. 3.
15. in
Psal. 37.

onally exhorte the erroneous perusers for their own soules safetie touching this particular, to adhere to antiquitie, & renounce noueltie, seriously yet farther reflecting on that which the same *S. Austin* (applying a certaine passage o' the Apostle to this same purpose) in another place deliuers concerning the paines of Purgatorie: sufficient to cause al its contemners to tremble. *Because* (quoth *S. Austin*) *it is said, he shall be saved as it were by fyer, that fyer is condemned: ey plainly althow they be saved by fyer, yet that fyer, is more grievous than al that one can suffer in this life.* For which cause the same renowned Father immediately afore in the same place, & occasion, most ingeniously, & iudiciously termes the paines of Purgatorie *an emendatorie fyer*, earnestly desiring God to purge him in this life, & render him such a one that now he stands not niede of it. In so much that by thiese passages, & by this present Treatise it will finally appiere that they who refuse to pray for Soules in Purgatorie, ar no such Christians as ancient *S. Austin*, & others o' former ages: this Father being (euen as *Calvin* himselfe confesses) the best & most fidelious witnesse of all the ancient Writers.

Iohn.
Calu.
Instit.
lib. 14.
cap. 14.
sec.

But

But let this suffice briefly to insinuate both the scope o^r this matter, & the translators purpose; in which if perchance the viewer findes not the claritie which he desires, let him please not to attribute it to the Interpreters defect, but to the difficultie o^r the Authors style; whoe (supposing the translator in realitie has vsed no smale industrie in elucidating the sence) partly by reason of his owne most ingenious profunditie, & partly by the Printers neglect, not only in this but in the rest of his wourkes, has diuers verie obscure & intricate passages. Nether let anie one maruelle at anie noueltie appiering ether in the translators orthographie, or phrase, supposing he most commonly both writes his wourds according to their sounde in pronuntiati- on: & som^{at} latinyzes & frenchifyes his style in this & other his translations, purposely to mitigate the asperitie, or ruff- nesse of our vulgar tungue, & the more to facilitate it for those strangers who desire to lerne it, & peruse our wrytings; & yet rather chuseing to streine the property of his owne native language than in anie sorte to diminishe the energie ether o^r the Authors style, or sence: but let him totally

applie his mynde to the scope & matter, of this most famous Father: for in this doubtlesse ~~he~~ wil haue bothe pleasure, & profit.

Finally the Translator in most humble manner presentes his labor as a perpetuated DEDICATORIE of his religious affection & respect to the excellent Princeesse, & gracious great Ladie, the Ladie Duches of Richmond, expecting no other reward for his seruice, than that her excellencie wil at her conuenient leisure & retired tymes, graciously voutsafe to peruse this brieft treatise of the antient & renowned Father Saint *Austin*; & seriously reflecte how much she is traduced by her Preachers, & Directors concerning the doctrine of prayer for soules departed, Masse, merit, & Mediation of Saints; for thence doubtlesse her Grace by diuine grace, & assistance will yet further conceue, & conclude that, in seemleable sorte she is seduced from the true dictamen of Antiquitie in other points of her faith, & Religion vnder a false pretext of Scripture, & the written Wourd of God: as by diuine assistance I intend professedly to demonstrate in an other occasion.



AVRELIVS AVGVSTIN

TO BISHOP PAVLIN,

TOVCHING CARE

for the ded.

MY venerable fellow ^{B.} *Paulin*, I
haue bin long a letter to your
letters since you writ vnto me
by the seruants of our most re-
ligious sister *Flora*, propunding me a
question, whether it profite any one
after his decease to haue his bodie bu-
ried at the monument of a Saint, for
this, the same mentioned widow had
inquired of you concerning her Sonne
in those parts departed, to whome you
had rescrybed comforting her by your
letters; also signifying that to be ac-
complished which with maternal &
pious affection she desyred, viz. to
haue the corps o^r the faithfull youth
Cynegius defunct, put in the Church
o^r the most blessed Confessor *Felix*;
by occasion of which it was ef-
fected

10 *S. Augustin care for the ded.*

fecte that you writ to me euen by the same carriers of your letters, propounding the same question; both requesting me to deliuer my responsiue opinion, & yet not being silent your selfe in deliuering your owne dictamen: for you say the motions of those religious, & faithfull minds which procure these matters, seeme to you not to be vaine: & you adde that it cannot be voide of cause that the vniuersal Church accustomes to praye for the deceased, in so much that hence it may also be coniectured that it profite one after his deth, if for the interment of his bodie such a place is prouided by the faith of his frends in which euen this manner of procured assistance of Saints may appiere. But althou^d this be thus, yet you signifie you know not sufficiently how that sentēce o^d the Apostle is not contrarie to this opinion. *We shall all stand at Christs Tribunal that euerie one may receiue according to that which he performed in his bodie, be it good, or euill.* For surely this Apostolical sentence admonishes vs, that must be performed afore deth, which
may

S. Augustins care for the dead. 17

may profit vs after our decease: not the
whē euerie one is to receue according
to that which he did afore his deth.

But this question is thus resolved
viz. that it is acquired by a certeine
manner of life during the time we re-
maine in this bodie, that theise things
may som^{at} helpe the deceased, and
that by this meanes, they ar succor^d
according to those matters which they
performed by their bodies, by those
things which are religiously perfor-
med for them after their bodies de-
cease. For this cause it is that these
matters auaille not those who ether
haue so ill merited that they deserue
not to be succor^d by them, or els
who haue merited so well that they
niede not such succors. Whence it is
concluded that it is the manner of
life which one has exercised by his
bodie, which is the cause why theise
matters profite, or profite not him for
whome they are performed after he
has left his bodie. For if no me-
rit is acquired in this life by which
these matters may profite one, it is in
vaine to procure it after this life. Thus

it

Marke me-
rit acknow-
liged in
this: & o-
ther places
by Saint
Austin: yet
relected, &
renounced
by preten-
sive refor-
mers.

12 *S. Augustin care for the ded.*

it is effected that nether the Church nor the care of ones owne friends exhibites in vaine what Religious acts they are able to performe for the deceased, & yet is it true that euerie one shall receue according to that he performed by his bodie, be it good or be it euill, our Lord rendring to euerie one according to his operations. For it is acquired in this life which he led in his bodie, that, that which is exhibited may profite him after the deth of his bodie. Now this my brieve responcion might sufficiently fatisfie your demand, yet in regarde I haue other motiues which I iudge necessarie to answere, afforde me some longer attention.

The Machabies ancient Scriptures.

Reflecte on the vniuersal Churches custome in S. Austins time, to praye for the ded in Masse.

We riende in the bouks of *Machabies*, that sacrifice was offerd for the ded; yet if in no place o^r the ancient Scriptures it were red at all, neuerthelesse the authoritie o^r the vniuersal Church which clearely appieres in this Custome, is not smale, where, in the Priests prayers which are vttered to our Lord God at his Altar, also the recomendation o^r the ded has its place.

But we must further more laboriously

S. Augustins care for the ded. 13.

fly inquire whether the place in which one is buried, anie thing profite the soule o' the deceased. And in primis it is to be examined not according to a vulgarly knowne opinion, but rather according to the sacred Scriptures of our Religion, whether in anie respect it conduces ether to the inflicting, or increasing the miserie of peoples soules after this life, if their bodies be not buried. Nether is it to be bilieued, as it is red in *Virgil*, that the vnburied ar debarred from passing the Infernal Riuer, as if *they were not permitted to be transported by those horrid coastes & hoarce gulphes* afore their bones were set at rest. who can moue a Christian hart wi' these poetical & fabulous figments, since that our Lord Iesus, to the intent that Christians might securely suffer deth by their handes who were to haue their bodies in their power, assures vs 10. that, not euen anie one heire o' their hed shall perish, exorting them *not to feare those who when they shal haue killed the bodie, haue no more to doe.* *Aeneid. 6. Math. Luc. 12.*

Whence it was that in my first bouke o' the Citie of God, I spake that which, as I suppose, is sufficient to

14 *S. Augustins care for the ded.*

stop their mouthes, who imputing to Christian times that barbarous ruine especially which *Rome* suffered, obiecte that vnto the, that Christ did not thier succore his owne people: who, when it is anserd them that, the soules of those his fidelious people were receued by him according to the merits o' their Faith, then they insulte about their insepulcherd bodies. For this cause I explicated this whole place of Scripture in such termes as thiese. For nether indiede could they possible be buried in such a great ruine of Carcasses, nether does a pious man imbracing the predicted sentence of our Sauour, much feare this; nor that beastes deuouring them shall hurte those bodies which ar to be resuscitated, an of which one heire o' theirs shal not perishe. For veritie would in no sorte haue said, *feare not those who kille the bodie, but cannot kille the soule*, if anie of that which an enemye would doe to the bodies of the Saints; did anie way preiudice the future life. Except peraduenture some one is so absurd as to contend that we must not feare afore our deth those
who

S. Augustins care for the ded. 15

who kille the bodie least they kille it :
& yet that we must feare after deth least
they should suffer it to be buried when
it is a^rredie killed. *Ergo*, that would be
false which Christ sayes. *Who kille the
bodie, & afterwards haue no more to doe,*
if they haue so much to doe about bo-
dies : God defend that should be false,
which veritie pronounced. It is said
that they doe som^at when they kille
the bodie, in regard there is sence in a
bodie which is to be killed, but that
afterwards they haue no more to doe,
cause there is no sence in a bodie killed.
wherefore manie bodies of Christi-
ans haue not bin couerd with erth, but
none euer separated anie o^r them from
both Heuen and erth, which he re-
plenishes totally with his presence
who knowes whence he is to resusci-
tate that he created. It is indiede said
in the 78. Psalmc, *They exposed the
bodies o^r thy seruants for meite to the
birds o^r the ayre, the flesh o^r thy Saints
to the beasts o^r the erth : they effused
their blud like water round about Je-
rusalem, & there was none who would
burie them.* Yet this was vtterd to am-
plifie

Pfal.
115.

16. *S. Augustins care for the ded.*
plifie the crueltie o^r those who did
thiese things, & not to declare anie in-
felicitie in those who suffered them. For
althou^t thiese matters sieme cruel, &
horrible in the viewe of men, yet pre-
tious is the death of his Saints in the viewe
of our Lord.

An argu-
ment foun-
ded in a
contrarie
absurditie.

For this cause all thiese particulars,
that is the prouision of a funeral, the
qualitie o^r the sepulture, the pompe of
Exequies, ar rather comforts for the
liuing, than helpes for the ded. If a
pretious sepulture profite the impia-
ous, a poure one, or none will preiu-
dice the pious. A great companie of
seruants made a sumptuous funeral for
the purpled rich one in the viewe of
men, but the Ministerie of Angels
made the vlcerous poure one much
more sumptuous exequies in the
viewe of our Lord, who did not
exalte him to a marble tumb, but
carried him into Abrahams bosome:
They against whome I interprised
the defense o^r the Citie of God, lasse
at these matters: neuerthelesse euen
their Philosophers contemned the care
o^r Sepulture: & often tymes in tyre ara-
mies

S. Augustins care for the dead. 17

mies when they died for their temporal Countries, nether cared where afterwards their bodies were to lye, or by what beasts they were deuoured, & the Poets had licence to say plausibly touching this matter. *Heuen coners him who has no coffin.* How much lesse ought they to insulte ouer Christians touching their insepulchred bodies to whome the reformation o' their flesh & all their members in respect o' that which their decayed carcases has lost, is promised to be restored & redintegrated, not only out o' the earth, but also out o' the most secret bosome of other elements. Neuerthelesse the bodies of the deceased, ar not therefore to be abiected, and contemned, especially those of iust, & faithfull people, which the Holie Ghost has vsed as instrumēt & vessels for all goud works. For if the Fathers garment, or ring, or the like, is so much the more deare to his posteritie by how much ones affectiō was greater towards his parents, in no sorte ar the bodies themselues to be contemned, which surely we carrie about vs much more familiarly, & intrisically than

Lacan.

B

anie

18 *S. Augustins care for the ded.*

anie apparell, whateuer. For our bodies pertaine, not to anie extrinſical ornament or helpe, but to humane nature it ſelfe.

Genes.

23.

Tob. 2.

& 12.

Math.

26.

Whence it is that the funerals of the ancient iust people, were performed with officious pietie, their exequies celebrated, and their sepulchers provided: ey & they in their life time commaunded their children to burie, yea & to transfer their bodies. And *Tobias* according to the testimonie of an Angel, is comended to haue merited Gods fauor in burying the ded. Also our Lord himſelfe being to reſuscitate the third day, publiſhes the religious womans good worke, & recommends it to be publiſhed, for that ſhe effuſed a pretious oyntment on ſeuerall members of his bodie, and did this for his buriall, & thoſe are laudably commemorated in the Euangel who hauing taken his bodie from the Croſſe, procured it to be honorably couered & buried. Yet theſe Authorities admoniſhe vs not that there is anie ſence or feeling in Carcaſſes, but they ſignifie that euen the bodies of the ded pertaine to Gods proui-

S. Augustins care for the dead. 19

providence (whome such offices of pitie pleases) for confirmation o^r the faith o^r the Resurrection. Whence it is also profitably lerned how great a rewarde thiere may be for the almeses which we exhibite to those who liue and ar sensible, if nether this office, & diligence perishes with God, which is performed for the exanimated members of people.

Thiere are indeed also other particulars which v^rterd by propheticall Spirit, the holie Patriarches would haue vnderstanded touching ether the burying, or trāsfering their bodies: but this is no place to treat o^r them, since that which we haue deliuered suffices. But if those things which are necessari^e to the sustenance o^r the liuing, as ar victuals & apparell, althou^g they be wanting with great difficultie, yet they violatenot virtue in good people, nor extirpate pietie out o^r the mynde, but realue it, & make it more abundant, how much lesse doe those matters which vse to be exhibited for performance of the funerals, & burials of the bodies of the deceased, when

20 *S. Augustins care for the ded.*

they are wanting, make those miserable whoe are a^rredie quietly placed in the secret seates o^r the pious.

And according to this whē thiese matters wiere wanting to Christian Corps in the vastatioⁿ ether o^r that great Citie, or else of other Townes, it is nether the faulte o^r the living which could not exhibite them, nor anie paine to the ded which could not be sensible o^r them. This is my opinion touching de cause & reason of Sepulture, which I thierefore transferd into this bouke out of an other of my owne, in regarde it was more easie for me to repeate this, than to deliuer it in an other manner.

Which if it be true, surely also the prouision of place for the buriall of bodies at the monuments of Saints, is apart of good humane affection towards the funerals of ones owne friends. For if it is some sort of religion to burie them, it cannot be noe religion to haue a care whiere they be buried. Yet when such comforts o^r the living are required by which the pious affection o^r their friends towards them may appiere, I perceiue not what helps they be for
the

S. Augustins care for the ded. 21

the ded, saue onely that whyle they remember where the bodies o^r those they affect, are placed, they may recommend them by praier, to the same Saints as to Patrones, whom they haue receued to assiste with our Lords which in diede they may performe althou^t they could not interre them in such places. But nether be those places which being adorned ar made the Sepulchers o^r the ded, called *Memories*, or monuments for anie other reason than bycause they by way of admonicion renewe the memorie, & cogitatio o^r those whoe are substracted by deth from the eyes o^r the liuing, least they be substracted also from the harts of people by obliuion. For euē the name of *Memorie*, most plainly declares the same, & is called a Monument for that it moues the mynd, that is in regarde it admonishes vs. For which cause the *Grecians* also call it *Μνημειον*, which w^e call a memorie, or a monument, cause the memorie it selfe by which we remember, in their language is called *mnymy*. When therefore the mynd remembers where the bodie of ones deare friend

Note prayer
to Saints for
the soules of
the deca-
sed.

22 *S. Augustins care for the ded.*

Obferue
prayer to
Saints for
the decea-
fed.

Note the
publique
praier o the
Church
for the ded,
befides the
deuotions
of particu-
lar persons.

is buried, & the place occurs which is venerable for the name o the Martyr, the affection o the rememberer, & praier recomends the soule it loued, to the same Martyr: which affection when it is exhibited by their faithfull and most deare friends to deceased people, they themselves merited that it should profite them. But if anie necessitie giues noe leaue, or permits not, bodies either to be interred at all, or not be interred in such places as those, yet those prayers for the soules of the ded ar not to be pretermitted, which the Church has ingaged her self to performe vnder a general commemoration for all that are ded in Christian & Catholique Communion, euen without particular mention o their names, to the end that those praiers may be exhibited to those, by one pious common mother, who ar neglected touching thiese matters, by their parents, Children, Couzens, or friends. Yet if these supplications were wanting which are performed in a right faith, & pietie, for the ded, then I am of opinion, that it would
not

S. Augustins care for the ded. 23

not in anie sorte auayle their soules in how holle place soeuer their exanimated bodies were putte.

Wherefore when, the faithfull mother desired to haue the bodie of her faithfull child putte in the Church of a Martyr, for her to haue had this faith, was a kynde of prayer, since that indeed she bilieued that his soule was ~~attained~~ by the Martyrs merits; & this was that which profited, if profitable it was. And that the mother remembers the same Sepulcher, & recommends her sonne in her prayers more & incre, not the place o^r the ded bodie, but the mothers liuelie affect proceeding from the memorie o^r the place, succores the soule o^r the deceased. For it does not improfitably concerne the religious minde o^r the prayer to consider at once, both who^r recommended, & to whome he is recommended. For the prauers dispose the members o^r their bodies as is conuenient for Supplicants to dispose them, when they bende their knies, when they extend their hands, when they prostrate their bodies on the ground:

Saints mediate for soules departed.

24 *S. Augustins care for the ded.*

& what euer other visible actions they vse in that nature, altho^t their inuifible wil, & harts intention is knowne to God who nides not thiese external signes for the expression of a humane minde vnto him, yet one moues himself more by thiese particulars to praye, & lamente more humbly, & Feruently.

And I know not how it is that (since thiese motions o^t the bodie cannot be performed but by a precedent motion o^t the minde) by thiese external actions visibly vsed, that other inuifible motion which causes them, is mutually increased; & how by this meanes that affection o^t the minde which preceded thiese same actions as their causes, increases bycause they are effected. Yet if anie one be in such sorte held, or els tyed that he cannot dispose his corporal members, the internal man ceases not therfore to praye, nor to prostrate his minde afore the eyes of God in his most secret closet in which he is compounded.

Insembleable sorte since it much importes where he places the ded bodie of him for whose soule he praies to
God,

God, in regard that both the precedent affect did chuse a holie place, & ha-ving putte the bodie in it, the remembrance o' the same renewes, & increases that affect which preceded: yet althou^t he cannot effect this, neuerthelesse when a religious friend has once determined to interre him whome he loues, he must not in anie case cease from his necessarie prayers in recommendation of him: for whiere euer the bodie o' the deceased lyes, or lyes not, the rest of his soule is to be procured: which when it departed thence carried its sence with it, by which it may appiere in what case euerie one is whether in good or euill state. Neither expects the Spirit its life should be succored by the flesh to which it afforded that life which departing it carried away, and is to render at its returne, cause the flesh acquires not the merit of resurrection to the Spirit, but the Spirit to the flesh, whether it reuyues to payne, or to glorie.

We riede in the Ecclesiastical Historie which *Eusebius* writte in Grecke

&

26 *S. Augustins care for the ded.*

& *Ruffinus* turned into Latin, Martyrs bodies to haue bin cast to the dogs, & that the bones o^r the ded remaining, were vtterly consumed with fyre, & the ashes dispersed in the riuer Rhodan least anie parte of them should remayne for a memorie; which is not to be imagined to haue bin for anie other cause permitted by diuine prouidence, but for that Christians in confessing Christ, might learne that while they contemne this life, they much more contemne buriall. For this which was perpetrated with great crueltie on Martyrs bodies, if it had anie thing hurte them, whereby their most inuincible spirits should not rest in blessednesse, surely it would not haue bin permitted. It is therefore really declared that our Lord said not, *fear not those who kille the bodie, & haue no more to doe*, for that he was not to suffer them to perpetrate anie thing on the bodies of his deceased seruants, but for that what ener they were permitted to effect, yet nothing should be effected by which the felicitie of deceased Christians might be diminished, nothing which

S. Augustins care for the ded. 27

which might thence redounde to the
fence o' those who liue after their deth:
or at the least, that nothing should per-
teine to the detriment o' their bodies,
by reason of which they should rise
lesse intire.

And yet if by reason o' that affection
of a humane minde according to which
none euer hated his owne flesh, people
after their deth percene anie thing to
be wanting to their deceased bodies,
which the solemnitie of sepulture ac-
cording to the custome of euerie ones
several Countrie affordes, they are con-
tristated like men, & feare that, touch-
ing their bodies afore their deth, which
after their deth appertenes to them: in
so much that we finde in the Boukes of
Kings, that God by one certaine Pro-
phet menaces another who had trans-
gressed his Commaunde, that his Car-
case, should not be carried into the
sepulcher of his Ancetours: the te-
nour of which Scripture is this. Our
Lord sayes thus, in regarde thou
hast bin disobedient to the Mouth of
our Lord, and hast not obserued the
Commandement the Lord thy God
gaue

3. Reg.
13.

28 *S. Augustins care for the dead,*

gaue the, & for that thou hast returned and euen bred, and drunke water in that place in which our Lord commaunded the not to eite bred, nor drinke water, thy carcasfe shall not be put in the sepulcher of thy Ancestors.

If we recogitate how much this punishment is to be accounted according to the Euangell in which we haue lerned not to feare least our exanimated members should suffer after the bodie is killed, it deserues not to be named a paine: yet if we consider humane affection towards its owne flesh, one might be contristated alieue for that he was sorrie that this was to passe with his bodie althou^t it should not be sensible of it when it should be effected. Hence it was that our Lord would chastice his seruant who had not contemned to accomplish his Precept, but only being deceived by an others fallace, imagined he had obeyed it when he did not. Nether is it to be conceued he was so killed by the beast byting him, that his soule was thence violently carried

to the infernal paines, since that the same Lyon which killed him garded his bodie, the Asse on which he rid remayning vnhurte, & also the cruell beast assisting with an vndaunted presence at his Masters funerall. By which admirable signe it appieres that the man of God was rather temporally corrected to deth, than punished after deth. Touching which matter the Apostle hauing for the offences of some commemorated, the infirmities and defects of manie. For (quoth he) *if we would iudge our selues we should not be iudged by our Lord: but when we are iudged, we are reprehended by our Lord least we be condemned with this world.* Truly he who had deceued him, buried him with sufficient honor in his owne proper monument, & procured himsele to be buried at his Corps hoping that by this meanes his owne bones would be spared when the time should come in which according to the Prophecie of that man of God, *Iosias King of Iuda* caused the bones of manie ded people to be disinterred; & contaminated the sacrilegi-
ous

1 Cor. 11

30 *S. Augustins care for the dead.*

ous Altars which were erected to sculps-
tills, with the same bones. For indeed
he spared the monument in which the
Prophet was buried who had predi-
cted these matters above three cente-
naries of yeares afore, & for his respect,
his Sepulcher who had seduced him,
was not violated. For by reason o' that
affection according to which none ever
hated his owne flesh, he provided for
his owne carcasse whoe by a lye had
slayne his owne Soule. For this cause
therefore for which euerie one natu-
rally loues his owne flesh, to him it was
a punishment to knowe that he was
not to be put in the Sepulcher of his
Ancerors, & to this, a care to vse such
prouidence, that his bones would be
spared, if he laie nere to him whose Se-
pulcher none would violate.

The Martyrs of Christ combating for
the trueth vanquished this affection.
Nether is it any merueile that those
contemned that which they wiere not
to feele after their deth, who could
not be vanquished wi' those torments
which they felt a lyne. For surely God
who sufferd not the Lyon to touche the

Pre-

Prophets bodie which he had slaine,
and more, & of a killer made him a
keeper, he could, I say, haue debarred
the dogs to which the murdered bo-
dies of his seruants wiere cast, from
them, & he could innumerable wayes
haue terrified the crueltie of the peo-
ple so that they should not haue dared
ether to destroye their bodies by fyer,
or disperse their ashes. But nether was
this triall to be awanting to the vari-
ous multiplicate of their temptations,
least their fortitude in Christs Con-
fession which was not to yield to the
barbarous rigor of the persecution,
for the safetie of their bodies, should
tremble for the honor of a sepulcher,
& finally least faith o^r the Resurrecti-
on should feare the destruction of hu-
mane bodies. Thiese matters therefore
wiere also to be permitted to the intent
that after thiese so great examples of
honour, feruent Martyrs in Christs
Confession, might also be witnesses of
that veritie according to which they
lerned that, those who killed their
bodies, had afterwards no more to
doe with them, in regarde that what
euer

32 *S. Augustins care for the dead.*

eu^{er} they should doe to their defunct
bodies, doubtlesse they should effect
nothing, since that in insensible flesh
nether hie who thence departed, could
fele, nor hie who created it could
loase anie thing. But althou^t among
thiese matters which passed touching
the bodies o^r those who wiere killed,
the Martyrs not fearing them sufferd
with great fortitude, neuerthelesse
their Christian brothers wiere much
griued for that they had no meanes
ether to performe their duties, touch-
ing the funerall o^r the Saints, nor yet
did the straitte vigilancie of the cruell
kiewers permitte them to substracte
anie part of them, secretly, as the same
Historie testifies. So that when no mi-
serie did touche those who were killed,
ether in the tearing a pieces the mem-
bers of their bodies, in the combustion
o^r their bones, or in the dispersion of
their ashes, yet thiese who could not
burie anie part of them, were misera-
bly afflicted, since that they in a cer-
teine manner felt that of which the
Martyrs wiere in noe sorte sensible, &
whereas no suffering was in thiese, yet
in

S. Augustins care for the dead. 33

In the other there was a most miserable compassion.

According to this which I called a miserable compassion they are commended, & praised by *K. David*, who exhibited the mercie of Sepulture to the drye bones of *Saul & Iknathas*; yet what mercie is afforded to those who are not sensible? Is this peradventure to be reduced to that opinion, that in sepulcherd people cannot passe the infernal river? Let this be farre from Christian faith, otherwise such a great multitude of Martyrs whose bodies could not be buried, were in a miserable case; & veritie fallaciouſly pronounced. *Feare not those who kille the bodie, and haue no more to doe*, if they could so much prejudice them as to impedithe their passage to their desired places. But because this without all doubt, is most false, nether does sepulture denied to their bodies indamage faithfull people, nor profite Infidells if they haue it? Why therefore are those who buried *Saul* and his Sonne commended for this by the pious King, saue onely for that the hearts of the

2 Reg. 21

C

commi-

34 *S. Augustins care for the ded.*
commiserators, ar well affected when
they griue at that which happens to
the ded bodies of others, which ac-
cording to that affect by which none
euer hated his owne flesh, they will
not haue done after their deth to their
owne bodies: & prccure whyle they
remainc sensible, to haue that exhibi-
ted to others who be not sensible,
which they will haue exhibited to
them selues when they ar not to be sen-
sible.

Certaine visions ar recounted which
sieme to cause no irregardeable questiō
in this disputation. For some ded peo-
ple ar related to haue appiered to the
liuing ether in their sliepe, or in some
other manner, & shewing the places in
which their bodies laye vnburied, to
those whoe were ignorant of it, & to
haue admonished them to exhibit the
Sepulture to them which they wanted.

If we repleve that these things ar
false, wee shall sieme impudently to
contradiste both the writings of some
Christians, and also the dictamen
of those who affirme they happe-
ned vnto them: but it is to be res-
ponded

ponded or anserd that, we must not imagine the ded ar sensible of these matters for that they sieme to themselves ether to signifye, or demaunde them in their sleepe. For euen the liuing appiere often tymes to the liuing being a sleepe, when they knowe themselves that they appeare, & they heare them relate these particulers which they dreamed, & affirming that they had them, in their sleepe doing, or speaking som'tat. If therefore one can lie mee in his sleepe declaring som'tat which is ether a redie effected, or els prenuntiating some future matter whyle I am totally ignorant of it, nor yet care not a iot, not only what he dreames but nether whether he be awake whyle I sleepe, or sleepe whyle I wake, or whether we sleepe both, or wake, at one & the same tyme, in which he has a vision in which he lies mee. What meruelle is it if ded people nether knowing, nor feeling these things, yet ar viewed by the liuing in their dreames, & utter something which those who ar awake knowe to be true. Wherefore I should thinke it

36 *S. Augustins care for the dead.*

to be effected by Angelical operations; whether it be permitted, or commaunded frō aboue that these should sieme to vtter som^e at in their sleepe touching the buriall o^r their bodies, althou^t they be quite ignorant whose bodies they be. And this is sometymes profitably effected, whether it be to giue some sort of comfort to the liuing to whome those ded people apperteyne whose representations appiere to the dreamers; or to the intent that by these admonitions the humanitie of Sepulture may be recommended to humane generation which althou^t it helpes not the deceased, yet is it culpable irreligious- tie to neglect it,

Yet sometimes people are carried to great errors by fallacious visions, who iustly deserue to suffer such illusions; as for example if one should viewe that which *Aeneas* by poeticall falsitie is related to haue siene in the infernal regions, & that the figure of some unsepulcherd person should appeare vnto him, & vtter such particulars as *Palinurus* is recounted to haue vttered to *Aeneas*, & that when
he

S. Augustins care for the dead. 37

he awakes he should finde his bodie in the same place in which he heard it to be, whyle he dreamed, & was admonished & requested to burie it when he had found it, that in regard he perceined it to be true, he should for that cause bilieve that, the ded are therefore buried that their soules may passe to those places. Does not he who bilienes these matters very much exorbitate from the way o' trueth? For such is humane infirmitie, that when anie one lies one ded in his sleepe, he imagins he lies his soule, but when he sembleably dreames of anie one alive, he doutes not but that nether his bodie, nor his soule, but the similitude of a man appiered to him, as if not the soules, but the similitudes o' people soules being in the same sort ignorant, could not appiere to those who dreame.

When I was at *Milan*, I heard for certeine that when a dette was demanded of one by producing the bond of his father deceased (which det had bin paid vnkknown to his sonne) he began to be very much contristated, & to admire that

38 *S. Augustins care for the dead.*
his Father dying had not declared his
dets vnto him, supposing he made
a will. Then his Father appeared to
him being very much perplexed, in his
sleepe, & signified where it was recor-
ded that the bond was cancel-
led: which being found, and pro-
duced, the young man not only re-
pelled the calumniation o^r the false
dette, but also receued the acquittance
which his Father had not receued
when he paid the money. In this case
therefore it is conceued that the soule
o^r the Father had care of his Sonne, &
to haue come to him being a sleepe, to
the intent that teiching him that which
he ignored, he might deliuer him from
a great molestation. Yea & almost at
the verie same tyme, at which we
heard this, that is, I being at Milan,
Eulogius the Rhetoritian of Carthage,
who was my Scholler in the same Art,
as himselfe after my returne into Afri-
ca related to me, when he expounded
to his Schollers *Cicero's* books of Rhet-
orique, perusing the lesson which he
was to deliuer to them the day insu-
ing, he founde a certeyne obscure place
which

which not vnderstanding he could scarce sleepe for care, to whome being in a dreame that might, I expounded that to him which he did not vnderstand, yea not I, but my figure, I ignoring it, & ether imployed in farre different matters beyond the seas, or not caring a iot for his cares. Howe these things are effected I knowe not, but in what euer manner they are effected, why bilieue we not they are effected in the same manner that one viewes one in his sleepe ded, in the same manner as it is effected that he viewes one alieue, certainly nether o^r them ether knowing or earing, where, when or who dreames o^r their figures, or shapes.

Sembleable to dreames are also some visions of the liuing who haue their senses troubled, as are those of frantique people, or in anie sort furious, for these also speike to them selues as if they spake to those who are really present, as well with the absent as the present whose figures they viewe whether a liue or ded. But euen as those who liue know not that they are view-

40 *S. Augustins care for the ded.*

ed by them, or that they speake with the, for that in realitie they are nether present, nor discourse with them, but only being people troubled in their senses, they suffer such imaginari^e visions: in the same fashion those who haue departed this life, to people thus affected seeme to be present when they are absent, not knowing at all whether anie bodie, imaginarily viewes them.

Of this same nature is also that other matter, vizt; when people ar substra-cted from their corporal senses, & possessed with such visions more profoundly than if they sleepe. An to these also appiere the resemblances both o^r the li-ving, & the ded, but when they returne to their senses who euer they affirme they haue siene ded, they are truly credited to haue bin with them: nether consider they who heare these matters that sembleably the resemblances also o^r some liuing ar viewed; they remayning absent & ignorant o^r the same.

A certeine ordinarie person *Curina* by name, in the Incorporation of *Tul-lye* which is verie neare to the Cittie Hippon, a poure officer, & scarce in the ranke

ranke of a *Dinmair* in that place, & an absolute rustique being sick & deprived of his senses he laye some certeine daies amost ded, yet a very smal breath remaining in his nose which by putting tou ones hand was scarce perceiued, serued for a slender signe of his life, which as one astonished sufferd him not to be buried. He moued not one member, hee receiued no sustenance, he perceiued nothing with his eyes, nor felt anie paine he was put tou in anie other of his corporal senses: neuerthelesse he sae manie things in his sleepe which at length after manie daies awaking he related. And in primis as soune as he open'd his eyes: let some bodie goe (quoth he) to *Curina* the smith's house, & know what is done there: when the messenger came thither, he was founde to haue died at the same moment in which this man was restor'd to his senses, & had reuiued amost from deth. Then he signified to those who were present with attention, that *Curina* the smith was commanded to appiere at the time of his owne dismissal: & that he heard in the place whence he returned

42 *S. Augustins care for the ded.*

returned that, not Curina the *Curial*, but Curina the Smith was commaunded to be adduced to those places o^r the ded. Therefore in those visions as in his dreames, it was aduertissed that among those deceased people which he sae, some were treated according to the diuersitie o^r their merits. Also some he obserued whome he had knowne alyue. But I perhaps, should haue bilieued them to be ded, if he in those his, as it were dreames, had not siene some who are yet alyue at this present, vizt; some preists of his countrie; by whose preist ther, he was instructed to that purpose that he might be me baptized at Hippon, which he said was performed, wherefore he sae in that vision a preist, clerkes, & my selfe not yet ded, in which same vision he also sae such as were ded. Why should he not be supposed to haue siene them as well as vs, both of vs, being absent, & ignorant of this, & accordingly not to haue siene the persons themselues, but their resemblances, or figures, as also the resemblances o^r the places? for he both sae
the

the field in which that preist was ,
with the clerkes , & the Citie Hippone
where he was as it were baptized. In
which places certainly he was not
when there he seemed to bee. For he
knew not what was done ther at that
tyme : which doubtlesse he would haue
knowne if verily he had bin there.
Therefore these matters were siene
which ar not presented in the things
as they ar in their nature , but as they
ar adumbrated , or shadowed in cer-
taine images of things.

Finally , after manie things which
he viewed , he related that he was in-
troduced into Paradyse , & that it was
said to him at the tyme of his dismis-
sion redie to returne to his frendes :
goe be baptized if thou wil be in that
place o^r the blessed. Further more
being admonished to be baptized , he
anserd it was a^r redie done. To whome
he with whome he spake replied goe,
quoth hee , & be truly baptized , for
thou saest that in a vision. After this
he recover^d , & went to Hippon : Easter
now approached , he deliuerd his
name among other *Competents* with
verie

44 *S. Augustins care for the ded.*

verie manie others in lyke manner vnkowne to vs. Nether had he care to notifie his vision to mie, or to anie of myne. He was baptized; & the holie dayes being past, he returnd home. After a yeare or two tranfacted, or more, I knewe all these particulars first by a frend of his & myne at my table when we discoursed aboute some such matters. Then I vrged, & caused him to relate these things in presense to me, his honest citticens testifying both his strange infirmitie, how he had layne almost ded, for the space of manie dayes, & o^r that other Curina the Smith which I aboue mentioned, & when he related me all these matter, they also then rememberd, & auerred that they had heard them of him. Wherefore as he sae his owne baptisme, & mie; & the Cittie Hippone, the Church, & the fonte, not in the things them selues but in certaine similitudes, so also did he view some other certaine lyue persons they not knowing it.

Why therefore might he not viewe those ded persons they not knowing

S. Augustins care for the ded. 45

it? why bilieue we not these operations to be Angelical by the dispensation of Gods prouidence who vses well both good & ill things according to the inscrutable profunditie of his iudgements, whether mortal mens myndes be hence instructed, or deceiued, whether they be comforted, or terrified: as to euerie one ether mercie is to be exhibited, or reuēge to be irrogated by him to whome the Church sings mercie & iudgement not in vaine. Let euerie one take as he please that which I wil saye.

If the soules of the ded were present to the liuing, & did conuerse with vs when we see them in our sleepe (to be silent of others) my owne pious mother should noe night relinquishe me, who followed me by sea, & by land that she might liue with me. For God defende that she by a more happie lyfe should be made so cruell that when anie thing afflicteth my hart, she should not comforte her contristated sonne, whome she euer vnically loued, whome she would neuer see sorie. But surely that which the Sacred Psalme perfectly soundes,
is

46 *S. Augustins care for the ded.*

Psal. 26. is true, because my Father & my Mother relinquished me, yet our Lord redeemed me. If therefore our Fathers haue relinquished vs, how are they present to our cares & busineses. An if our parents are not present, who are those other ded persons which knowe what wee doe or what we suffer?

Cap. 65.

Isaias the Prophet sayes, for thou art our Father, because Abraham was ignorant of vs, & Israel knew vs not. If such great Patriarches were ignorant of what was done touching the people o^r their owne procreation, to whome for their Faith in God the people of their progenie was promised, how medle the ded wth the liuing in knowing, & assisting them in their actions & affaires? How saye we that these consulted with them: who dyed afore their euils happened which followed their dethe? if also after dethe they be sensible of all those matters which happen in the calamities of this mortall life. Or peraduenture say wee this by error, & ascriue those for quyet whome the inquyet lyfe o^r the liuing sollicitis? what is therefore that which God promised for a great benefit

S. Augustins care for the dead. 47

nefit to the most pyous King Iosias, that he should dye afore, least he should sie those mischiefes which he menaced futurely to happen to that place, & people: which wordes of God are these. Thus sayes the Lord God of Israel: my words which thou didest heare, & feared afore my face whyle thou heardest them, which I spake o' this place, & those who inhabit in it, that it be left desolate & in malediction: and thou didest tie thy garments and cryed in my conspect, and hearing, and the Lord of Sabbath said: not so, loe I will put the with thy Fathers, and thou shalt be placed with peace; and thy eyes shall not view all those miseries which I will induce in this place, and to the people which inhabite in it. This King being terrifyed with Gods comminations, had cryed; & tore his garments, & was secured from all future euils by the accelerations of a hastie deth, that he should so rest in peace as he should not sie them. Therefore the spirits of the deceased existe there where they shall not view those things which ar done, or chance to people in this lyfe. How then sie they

48 *S. Augustins care for the ded.*

they their owne sepulchers, or their owne bodies, or whether they lie vnburied, & abiected? How are they present at the miseries of the liuing, since that either they suffer their owne euils if such merits they haue contracted, or rest in peace (as was promised to this *Iosias*) where they susteine no euils neither by suffering them selues, nor by compassionating others, freed from all those euils which they suffered whyle here they liued.

Perhaps some one will saye, if the ded haue no care o' the liuing, how did that rich one whoe was tormented in Hell praye Father *Abraham* to send *Lazarus*, to his fyne brothers yet a-live, & to deale with them, lest they also should come to the same place of torments? But did the rich one bicause he said this, therefore knowe what his brothers did aſte or suffer at that time? such was his care of the liuing althou^g he knewe not at all what they did, as we haue care of the ded, althou^g we are quite ignorant what they doe. For if we cared not for the ded, surely we would not pray to God for them.

Finally

Prayer for the ded is to be vsed althou^g we knowe not distinctly the actions which they exercise in the other life.

S. Augustins care for the ded. 49

Finally, nether did *Abraham* send *Lazarus*, but inferd that they had *Moyſes*, & the Prophets hiere, whom they ought to heare to the end they might not come to thoſe puniſhments. Where it recurres to be obſerued, how Father *Abraham* knew not what hiere was done where he knew *Moyſes*, & the Prophets to bee, that is their boukes: by obeying to whome, people might auoide the infernal torments: where in conſuſion, he knew that rich one to haue liued in deliciouſnes, but poure *Lazarus* in labor, & paines For this alſo he ſaies vnto him. *Remēber ſon that thou haſt receiued good things in this lyfe, but Lazarus eniſ.* Therefore he knew theſe things which verily were done about the liuing, not about the ded: yet not when they were done about the liuing, but they being ded he might knowe them by *Lazarus* meanes leaſt it ſhould be falſe which the Prophet affirμες. *Abraham knew vs not.*

Furthermore it is to be confeſſed that indied the ded knowes not what is done here, but this is while it is done hiere, for afterwards they heare of

D

thoſe

50 *S. Augustins care for the ded.*
those who dying departe hence, & passe
to them: not indeed al things, but those
which they are permitted to disclose,
who also ar permitted to remember
them, & such as those must heare to
whome they notifie them.

The ded also may by the Angels
which ar present at those things which
here ar done, heare some thing which
he to whome all things are subiect,
iudges necessarie for them to heare:
For vnlesse there were Angels which
could be present both in the places
o^r the liuing, & the ded, our Lord Iesus
would not haue said, *it chanced that*
poure man dyed, & was caried by Angels
into the bosome of Abraham. Therefore
they could be now here, & now there,
who caried away him whome God
would haue them. Also the soules of
the ded may knowe some things done
here which Gods Spirit reueling them
are necessarie for them to know, and
which it is not necessarie for the not to
knowe, not onely past, or present, but
also future matters. As not all sortes of
people but the Prophets knewe while
they liued here: nether knew they all
things,

S. Augustins care for the ded. 58

things, but those which the diuine prouidence iudged necessarie to be reueled vnto them. An diuine Scripture also testifies that some o^r the ded are sent to the liuing, as contrarily that *Paul* was rapt from the liuing into Paradyse. For the Prophet *Samuel* being deceased, *predicted* future things also to King *Saul* alyue: althou^t some are of opinion it was not hee who could be *enorated* by art magique, but some ill spirit agreeable to such an ill action; which represented his person, since that the bouke of Ecclesiasticus which Iesus the Sonne of *Sirach* is deliuered to haue writte, and is affirmed to be *Salomons*; for some similitude in the style, containes in the commendation o^r the Fathers, that *Samuel* even being ded, prophicyed.

But if contradiction be made vnto this bouke by the canon o^r the Iewes (for it is not extant in it) what shall we say of *Moyse* whose certainly is red both in the Deuteronomie to haue binded, & in the Euangel to haue appiered to the liuing with *Elias* who is not ded.

The Iewes reiect the Ecclesiasticus, but S. Austin places it in the Christian canon. lib. 2. de doctrin. Christ. cap. 8.

D 2

Hence

52 *S. Augustins care for the ded.*

Hence also that other question is
solued, vizt, in what manner the Mar-
tyrs signifye by the benefits which ar
conferred to those who praye, that
they ar present at humane busineses,
if the ded knowe not what the liuing
doe. For we haue heard not by incer-
taine rumors, but by sure witnessses,
that Felix the Confessor appiered to
the inhabitants of Nola, which he
piously loued when it was oppug-
ned by the Barbarians, not only by
the effects of his benefits, but also
to the viewe o'the people. But thiese
things ar exhibited by diuine opera-
tion farre different from the vsuall
course, which is attributed to eue-
rie sorte o'creature. For we must
not therefore not discern the dif-
ference which is betwixt the ver-
tue of water in its proper order of
elements, & the raritie, or rather
singularitye o'this diuine operation,
cause our Lord where he pleased
sodainely turned water into wyne.
Nether bicause ded *Lazarus* rize a-
gain, therefore euerie one ded, rises
when he will, nor is he in the same
manner

S. Augustins care for the ded. 53

manner reuyued by one liuing, when he is astonished, in which he is awaked when he is a sleepe by one who is awake. Wherefore one thing is the limits of humane matters, & another the signes of diuine power, those things which ar naturally effected, ar one, & those which miraculously, an other: althou^d God both assits nature that it may haue existence, & also nature is not awanting to miracles. It is not thierefore to be imagined that euerie disceaied person can be present at the affaires o^d the liuing, cause Martyrs ar present ether to cure, or succore some particular people: but rather it is to be knowne that Martyrs are therefore present at the affaires of the liuing by diuine power cause the deceaied canot by their owne proper nature be present at the affaires o^d the liuing. How be it this question exciedes the powers of my intendiment, how it is that the Martyrs helpe thiese who are certainly helped by them: whether they by themselves are present at the same time in so diuers, & so farre distant places, ether where

34 *S. Augustins care for the ded.*

Marke. It is expedient to the edification of Christian faith for God so vs the mediation of his Saints for the cure, & confor of his people in their necessities.

their *memories* ar, or in other places besyde their monuments where soeuer they ar knowne to be present, or else whether, they existing in a place agreeable to their merits, remote from all conuersation of mortal men, & yet generally praying for the necessities o^r their *Supplicants*, as we praye for the ded to whome neuer thelesse we ar not present, nor knowe where they be or what they doe; God omnipotent who is present in euerie place, & nether commixed with vs, nor remote from vs, hearing the prayers of his Martyrs, by Angelical Ministerie euerie way diffused, exhibites to people these solaces, which he iudges necessaric to be exhibited, who by ineffable power, and bonitie commends the merits of his Martyrs where he will, when he will, & as he will, & chiefly by their memories, in regarde he knowes this is expedient to the edification o^r the faith of Christ for whose confession they sufferd. This matter is hyer than I can atteine to, & more abstruse than I am able to search out & therefore which o^r these twoe,
or

or else whether perhaps both is so, vizt; that some tymes by the verie presence o^r the Martyrs, & sometymes by Angels personating the Martyrs, I dare not determine, I would rather inquire these matters o^r those who knowe them; nether is ther none whoe knowe these matters, nor none who sieme to them selues to knowne them, & yet knowe them not: for these are Gods donations, who liberally conferres some to one, & some to others according to the Apostle who affirmes that the manifestation o^r the spirit is giuen to euerie one for their profite: To one, quoth he, is giuen by the spirit the worde of *Sapience*, to an other is giuen by the spirit the worde of knowlidge, to an other the worde of science according to the same spirit, but to an other faith in the same spirit, to an other the guifte of cures in one spirit, to an other operations of power, to an other Prophecie, to an other discernement of spirits, to an other diuersitie of languages, to an other interpretation o^r wordes: but one, & the same spirit operates all theise, di-

36 *S. Augustins care for the dead.*

uyding to euerie one that which is proper to them, as he pleases. To whome euer is conferred the discernement of spirits, he knowes these things as they are to be knowne.

Such a one it is to be biliened Iohn the Monke to haue bin, whome Theodosius the greater consulted touching the euent o' the ciuile warre, bicause he had also the gift o' prophecie. For nether doute I but that not onely euerie one in particular may haue euerie one o' these *Dones*, but also that one may haue manie; wherefore this Iohn said to a certaine woman verie Religious, impatiently desyring to see him, & vehemently instanceing by her husbands meanes to obtaine her desyre, when he refused in regarde he neuer permitted this to women, goe, quoth he, tell thy wyfe she shall see me the next night, but in her sleepe: & it was performed. He admonished her touching all that which a fidelious wyfe ought to be admonished. Whoe when she awaked, she signified to her husband she had siene the man of God in such a forme as she had knowne him.

He

He who had knowlidge o^r this from them, related it to mie, a graue & noble personage, & who verie much deserved to be credited. But if I my selfe had siene that saintlie Monke, in regarde, as it is reported, he most patiently suffered himselfe to be interrogated; & answered most discretly, I would haue inquired of him that which pertaines to this question: whether he, that is, his spirit in the figure of his bodie, came to that woman in her sleepe, as we dreame of our selues in the shape of our bodies: or else he being otherwyse occupied, or if he slept, otherwise dreaming, whether by an Angel, or in any other manner, such a vision was made, & that he knew afore by propheticall spirit reueling, it was afterwarde to come to passe that he should promise it. For if he was present to the dreamer, certainly he had power to doe it by admirable grace, not by nature, & by Gods donation, not by his owne proper forces. But if he either being in other matters imployed, or else in a dreame, and busied with other visions, the woman
saw

38 *S. Augustins care for the dead.*

ſae him in her ſliepe, verily ſome ſuch matter was effected, as that which we riede in the Acts of the Apoſtles where our Lord Ieſus ſpeikes to *Ananias* touching *Saul*, & ſignifies to him that *Saul* ſae *Ananias* coming to him when *Ananias* himſelfe did not knowe it. Whether euer o'theſe that man of God ſhould haue anſerd me, I would alſo prociede to inquire of him touching the Martyrs, whether they ar preſent in ſliepe, or to thoſe who ſie them in anie other facion, in what forme they pleaſe, & chiefly when the Devils confeſſe they ar tormented by them in peoples bodies, & praye them to ſpare them: or whether theſe matters are performed at Gods commande by Angelicall powers in honor and comendation o'the Saints for the profit of men, they remaining in ſoueraigne reſt, and attending to an other much better viſion; ſeparated from vs, and praying for vs.

For at *Milan* at *S. Gernafius* & *Protasius* Martyrs (as they mentioned in the ſame ſort other people deceased by expreſſion o'their names) the Devils confeſſed

S. Augustins care for the dead. 59

confessed *S. Ambrose* Bishop yet alive, & obsecrated him that he would spare them, whyle he was about other matters, & quite ignorant o^r this when it passed. Now whether some tymes these matters be performed by the presence o^r the Martyrs, & some tyme by the presence of Angels, & whether, & by what signes they can be discerned: none can be able to knowe & determine this but hee onely who has that guiste by Gods Spirit, diuiding to euerie one as he pleases. I conceiue the prenominated *John* would resolue me all these points according to my desyre, to the end that ether I might lerne them by his instruction, & knowe these things to be true which I should heare: or else bilieue those things which I should not know, he teiching me, who knowes them. And if perchance he should anser me out of holie scripture, & should say, inquire not hyer matters than thy selfe, & search not stronger matters than thy selfe, but euer cogitate those matters which God has commanded thee, I would also receiue it gratioously. For it is no smale comoditie,

*Eccles. 3.
Proverb.
15.*

60 *S. Augustins care for the ded.*

tie, at the least to knowe for certaine & cleare, that such matters are not to be exquyred as are obscure, & incertaine, & which we are not able to comprehend: & that which anie one desyres to knowe imagining it is profitable for him to knowe it, let him learne it preiudices him not if he ignores it.

Both the
oblation
e. the Masse,
& other
prayers,
& almes
diedes pro-
fite foules
departed.

Now since these matters stande thus, let vs not imagine that anie thing arrives to the ded of whom we haue care saue that we solemnly supplicate for them ether by sacrifices o^r the Altar or prayers, or of almeses: how be it, they profite not all those for whome they ar performed, but those only to whom during their life, it is acquired that they should be profitable: yet in regarde we know not in particuler who they bee, we must performe all these things for all the regenerated, to the end that none o^r them be pretermitted, to whome these benefits may, & ought to accrue. For it will be better they should superabound in respect o^r them whome they pether profite nor disprofite, than that they should be defective

S. Augustins care for the ded. 62

Giue to those whome they profite: ne-
uerthelesse euerie one performes thiese
matters more diligently for his owne
intrinsicall friendes in regarde the like
is performed by them for him. But
what euer is expended in the inhumation
o' the bodie, it is no succor for sal-
uation, but an office of humanitie con-
formable to the affect according to
which none euer hates his owne flesh.
Whence it is that as much as is in his
power, one must haue all the care he
can for the bodie of his neybor when
he who ruled it shall thence departe:
An if they who bilieue not the Resur-
rection o' the flesh performe thiese
things, how much more ought those
who bilieue it, to performe them, to
the intent that an office thus performed
may be to the bodie ded, but yet to ryze
again, & to remaine in eternitie; in
some sort a testimonie o' the same faith.
But that some are buried niere the mo-
numents of Martyrs, this onely siemes
to me to profite the deceased person,
that the affection of his prayer who
commendes him to the patronage o'
the Martyr, may be increased.

Prayer of
Saints
in particu-
lar.

You

62 *S. Augustins care for the dead.*

You haue now such a responsive resolution of myne to those points which you esteemed conuenient to inquire of me, as I coulde afford you. Which if it is larger than may suffice, perdone me, for it was in regarde, o^r the desyre I had to discourse longer with you wherefore I praye let me knowe by your rescriptiue letters how your venerable *Dilection* accepted this bouke, which doubtlesse the Messinger will render more gracious vnto you, vizt. Our brother compresbyter Candidianus whom as knowne by your letters, I receiued most affectionately, & dismis- sed inuoluntarily. For he comforted vs much with his prsence, in Christs charitie, & I must confesse I obeyed vnto you at his sollicitation. For my minde is with so manie matters distra- cted, that vnlesse he by his continual admonition had not suffered me not to forget, surely my responsal had bin wanting to your question.

FINIS.

Errates.

THe chiefe errors committed in the
printe be these. page 24. line 8.
menlate for *lamente*. page 30. line 17.
& to haue this prouidence for, & a care
to this, to haue this prouidence. page 35.
line 7. They knowe them selues for they
knowe not them selues. line 11. they had
them for they see them. page 46. line 19.
consulted wth them for were provided for.
page 48. line 3. *unburied*, & *abiected*
for *buried*, or *abiected*.

Other lesser faults I remitte to the
perusers discretion for him to correct
mentally in his owne discourse, euer
caring in his mynde that by reason we
Catholiques be not permitted to print
in our owne Countrie, but are forced
to vse strangers, it is impossible to haue
matters exactly performed.



THE
SOVLES SVPPPLICATION
AT THE HOVRE
OF DETH:

*Applied by the Church, to Soules de-
parted as represented in that most
terrible trance: or in rela-
tion to the generall
Indgment.*



That day, that day of
dome and yre,
This corporall sphere
will by fyre,
Conuerte to ashes senze
delay,

Witnesse Dauid with Sybilla.

What feare, and terror will be thiere

When the iuste Iudge shall once ap-
piere

Attended on with Angels, thus

E

All

All with great strictnesse to discusse!
 A trumpeter cansting a strange sounde
 On the Graues in euerie grounde,
 With lyke constreinte by one & one,
 Will summe all afore his Throne.
 Both Deth, & nature in a maze
 Wil stande; when in those horrid dayes,
 Al humane creatures shall arize
 Their Iudge to anser in this guyze.
 A written bouke shall be produc'd
 To which all matters ar reduc'd
 In order; according to which
 All shall be iudg'd both poure & rich:
 Wherefore whē the Iudge shal sit thiere,
 All secret acts shall then appiere:
 Not one offence shall wante its paine,
 Nor irreuenged shall remaine.
 What poure creature shall I then saye?
 Or to what Patron shall I praye?
 When in that most distressed case
 Euen scarce a iuste one will be safe:
 O Prince o'formidable driede
 Of whose great Maiestie we riede:
 Thou who saues the saued gratis,
 Saue me, founteine *Pietatis*.
 Remember Iesu thie I praye,
 That I am cause of this thy waye:
 Thou haest rediem'd me from the praie,
 Let me not perish in that daie.

Thou

Thou haest exquir'd me to thy losse,
Thou haest rediem'd me by thy Crosse:
Let this labor not be frustrate,
But wi' glorie me illustrate,
O thou great Iudge of iuste reuenge
Since I'm not able thy challenge
To indure: grante me remission
Afore I'm to render reason.
I sigh, & sob as one guiltie,
My face blushes at my filthie
Faulte: For thy pitie most intense
Voutsafe to perdone my offense.
Thou whoe didest from sinne absolue
That vitious *Marie*; & dissolue
By thy pardon the thiefs offence,
Haest also gin me confidence.
My prayers I knowe ar not worthie
For to obtaine thy great mercie:
Yet pious Lord I thie desyre
I be not burnte with endlesse fyere.
O diuyn sheperd thou me kieve,
And place me once among thy shiepe:
Diuyde me from the goates: & stande
Let me, o Lord, at thy right hande.
When thou shalt once confounded haue
The maledicted; & from Graue
Haest sent them to eternal flame,
Place me wi' those of blessed name.

The Soules supplication

To thee, o Lord, I supplicate
 With contrite mynde I now prostrate
 My selfe afore thy face; & bende
 To haue assistance at my ende.
 O lamentable is the daye
 In which all people must obeye
 The Angels voyce; & ryze againe
 To iudged bee to Blisse, or paine.
 Spare vs therefore both great & smale,
 And free vs from eternall thral,
 O pious Christ; whose name be blest'd
 Giue vs, & them eternal rest.

Amen.

ta